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Notes.

MANUSCRIPT SERMONS, EARLY SEVENTEENTH CENTURY.

By the kindness of the Vicar of Egloshayle I have been permitted to see an interesting quarto volume of sermons, once the property of an ancestor of his family, as an inscription at the commencement of the MS. bears witness: "Sum liber Law: Shuttleworthe, contayninge 3 quaires of paper, pretium xviii^{d}." I should think, from the handwriting, that the volume may be dated early in the seventeenth century, and a reference in Sermon No. 78, p. 381, to "Mr. Bristowe, the motive maker," somewhat confirms this view, for I find that one Richard Bristow, D.D., published in 1608 (4to., Atrebati) two volumes entitled *Anti-hæretica motiva*, which are, I suppose, attacked in the sermon in question. The manuscript abounds in quaint passages, from which I select two. The first, on the last leaf but one, is from a sermon on oaths:—

"A certen man thought he had 3 sonnes, but his wiffe fallinge out wth him at a certen tyme, cast in his teethe, y^{t} one off them was but his: and wch was he, she would neuer vnto ye deathe tell him. Then ye man dyinge did bequeath all his goods to his Vnknowen sonne. Y^{e} matter came before ye judge, he caused ye father to be had out off his grave, and to be sett vpp to be shott at off theys his sonnes, premising y^{t} he wch came nearest his harte shuld haue ye enheritance. Y^{e} first and ye seacond shott, but ye third sonne abhorring y^{t} as an vnnaturall thing rebuked his brethren and would not shoote: and this was judged ye naturall and obtayned ye enhiritance: so y^{t} is wth vs, yff wee shoote at gods harte wth othes, we are not to be counted his naturall sonnes, and so I will end."

Is the story original, or is it found elsewhere? It is interesting to observe the phrase *natural son* used in the sense of *lawful son*, a point already discussed in "N. & Q." The second extract is a quaint spiritual application of the parable of the Great Supper, and though matters strictly theological are usually, and, as I venture to think, quite properly, excluded from "N. & Q.," yet perhaps there is enough literary interest about this passage to justify its insertion:—

"Quidam homo fecit cenam.

1. The table, ye Bible.
2. The tressels, patience.
3. The chaires, churches.
4. The clothe, puritie off lyffe.
5. The napkins, [lacuna] vertues.
6. The trenchears, christian knowledge.
7. The knives, ye worde off god.
8. The dishes, vniversities.
9. The cuppes, induring temptacion.
10. The voyders, repentance of sinfull lyffe.
11. The meate, a lyuelye faithe.
12. The first course, Love.
13. The second course, feare.
14. The fruit, euerlastinge lyffe.
15. The dressers, ministers.
16. The shewers, preachers.
17. The servitours, teachers.
18. The vsesher, ye holye ghoste.
19. The drincke & wine, ye sweat & bloud off Christ.
20. The authour, fawtor, maker, & maynteyner off this feast is ye King off glorye, ye creatour off all things, almightie god ye father off our lord and sauiour christe Jesus."

Only two words seem to require annotation: *coyder*, either the basket or tray for carrying out the relics of a dinner, or the person who clears the table (Halliwell), probably, in this place, the former; and *shewer*, which I take to be equivalent to *sewer*, "the officer who set and removed the dishes, tasted them, &c." (Halliwell), probably from *escuyer* (Nares, *q.v.*).

W. Sparrow Simpson.

THE HORSE IN THE MYTHOLOGY OF NORTHERN EUROPE.

Amongst the warlike tribes which Germanicus and Varus encountered in the forests of northern Europe, and of which the graphic pen of Tacitus has left us so true and striking a picture, reverence for the horse formed a part of the national religion. In the dark groves consecrated to the deities whose all-pervading presence disdained the confines of a temple built by hands, white horses uncontaminated by human labour were fed at the public expense. Their neighing and their motions were carefully observed by the priests, who accompanied them when yoked to the

sacred chariot, and the omens drawn from them were received with reverence and faith, not only by the people, but by the chiefs also, and even by the priests. They considered themselves but as the ministers of the gods, whilst they looked upon the sacred horses as the confidants of their secrets.

"Proprium gentis, equorum quoque presagia ac monitus experiri. Publice aluntur, iisdem nemoribus ac lucis, candidi et nullo mortali opere contacti, quos pressos sacro curru sacerdos ac rex vel princeps civitatis comitantur, hinnitus ac fremitus observant. Nec ulli auspicio major fides, non solum apud plebem, sed apud proceres, apud sacerdotes: se enim ministros deorum, illos conscios putant."—Tacitus, *De Moribus Germanorum*, c. x.

In accordance with the belief in this intimacy, Northern mythology assigned to each of the deities a horse of wonderful size and strength. Its attributes were known and recorded, and naturally harmonized with those of the godly rider. Odin's horse was called Sleipnir. It was eight-footed, the swiftest and best of its kind. To feed it a part of the harvest was yearly set aside. Gullfaxi, the golden-maned, belonged to the giant Hrûngnir. Skinfaxi, the glittering-maned, was the steed of the day god; the dewy-maned Hrinfaxi that of the god of night. Arvakr and Alsvidhr drew the chariot of the sun. On the ear of Arvakr, the early-awakener, and the hoof of Alsvidhr, the all-wise, runes were inscribed.

When the sacred horses were consulted as oracles, it was not from their neighing alone, as amongst the Persians, that the answer was taken. Special rites, differing amongst the various tribes, were used to draw from them the secrets which they had learned in their intercourse with the deities. The Pomeranians kept a horse of wonderful size, black and sleek, and of great mettle. No work was ever imposed upon it, and it was held in such reverence that no rider was suffered to mount it. It was committed to the exclusive care of one of the four priests of the temple. Before setting out on an expedition it was customary to ascertain its result by the following ceremony. Nine lances were laid on the ground at the distance of one cubit from each other. The horse was then brought forth, saddled and bridled, and led three times backwards and forwards over the spears by the priest to whose care it was entrusted. If it went over them without touching them with its foot, the omen was considered favourable and the expedition undertaken with confidence of success. If, on the contrary, the lances were displaced, it was abandoned at once.

"Habebant (Pomerani) etiam caballum miræ magnitudinis et pinguem, nigri coloris et acrem valde. Iste toto ædno vacabat, tantæque fuit sanctitatis, ut nullum dignaretur sessorem: habuitque unum de quatuor sacerdotibus templorum, custodem diligentissimum. Quando ergo itinere terrestri contra hostes, aut prædatum ire cogitabant, eventum rei hoc modo per illum solebant prædiscere. Hastæ novem disponebantur humi, spatio unius cubiti ab invicem disjunctæ. Strato ergo caballo, atque frænato, sacerdos, ad quem illius pertinebat custodia, tentum fræno per jacentes hastas in transversum ducebat ter atque reducebat. Quod si pedibus inoffensis hastisque indisturbatis, equus transibat, signum habuere prosperitatis, et securi pergebant, sin autem, quiescebant."—Andreas Abbas, *apud* Saxonem Grammaticum, *ad notas*, p. 245.

Amongst the Luitici a similar ceremony was observed to confirm the oracular answers previously given by lots:—

"Terram cum tremore infodiunt, quo sortibus emissis, rerum certitudinem dubiarum perquirant. Quibus finitis, cespite viridi eas aperientes, equum, qui maximus inter alios habetur, et ut sacer ab his veneratur, super fixas in terram duarum cuspides hastilium inter se transmissarum supplici obsequio ducunt, et præmissis sortibus, quibus id explicavere prius, per hunc quasi divinum denuo augurantur; et si in duabus his rebus par omen apparet, factis completur; sin autem, a tristibus populis hoc prorsus omittitur."—Dietmar, *Chronici*, lib. vi. *apud Monumenta Germ. Hist.*, vol. v. p. 812.

In Rugen the sacred horse was white. It was held in such reverence that it was considered impious to pull hairs out of its tail or mane. It was lawful only for the priests to feed or mount it, lest familiarity with it should lower it in the estimation of the people. It was generally believed that the god Svantovitus mounted this horse to sally forth against the enemies of his worship. This was inferred from its sometimes appearing covered with sweat and dust in the morning, as though it had performed a long journey. This horse was also consulted as an oracle. When it was intended to wage war against a neighbouring province, a triple row of spears was placed by the priests before the temple. They were crossed in pairs and made fast by their points in the ground at an equal distance from each other. After prayers had been solemnly offered up, the horse was brought forth in complete harness by the attending priest and led over the spears. If in going over them it first raised the right foot, the omen was considered favourable. If it stepped over with the left foot first, the design of attacking the province was not carried out.

"Præterea peculiarem albi coloris equum titulo possidebat (numen), cujus jubæ aut caudæ pilos convellere nefarium ducebatur. Hunc soli sacerdoti pascendi, insidendique jus erat, ne devini animalis usus, quo frequentior, hoc vilior, haberetur. In hoc equo, opinione Rugiæ, Svantovitus (id simulacro vocabulum erat) adversum sacrorum suorum hostes bella gerere credebatur. Cujus rei præcipuum argumentum extabat, quod is nocturno tempore stabulo insistens, adeò plerumque mane sudore ac luto respersus videbatur, tanquam ab exercitatione veniendo magnorum itinerum spacia percurisset. Auspicia quoque per eundem equum hujusmodi sumebantur. Cum bellum adversum aliquam provinciam suscipi placuisset, ante fanum triplex hastarum ordo, ministrorum operâ, disponi solebat: in quorum quolibet binæ è transverso junctæ, conversis in terram cuspidibus figebantur, æquali spaciorum magnitudine ordines disparante. Ad quos equus ductandæ expeditionis tempore solenni præcatione præmissa, à sacerdote è vestibulo cum loramentis productus, si propositos

ordines antè dextro quam lævo pede transcenderet, faustum gerendi belli omen accipiebatur. Sin lævum vel semel dextro prætulisset, petendæ provinciæ propositum mutabatur."—Saxo Grammaticus, lib. xiv. p. 321.

The same rites preceded the human sacrifices which the Germanic tribes offered up to their gods. If the sacred horse went over the spears with the left foot first it denoted that the victim was not pleasing to the deity, and his life was spared. In this manner Theodoric, a Christian priest, was rescued from death amongst the Livonians. In his case, however, the first answer of the oracle was not decisive. The heathen priest, having noticed that he had made the sign of the cross over the sacred animal, pretended that he had called down the God of the Christians to mount it, and that the action of the horse not having been free, the omen was worthless. A second trial was ordered, the horse's back being this time covered over, so as to allow no room for a rider. The result again favoured the Christian. The horse raised the life-giving foot, and the heathen priests were constrained to yield to their prisoner the life which the god had thus refused.

"Colligitur populus, voluntas deorum de immolatione (fratris Theodorici cisterciensis) sorte inquiritur. Ponitur lancea, calcat equus: pedem vitæ deputatum nutu dei proponit. Orat frater ore, manu benedicit. Ariolus deum Christianorum equi dorso insidere et pedem equi ad præponendum movere asserit, et ob hoc equi dorsum tergendum, quo deus elabatur. Quo facto, dum equus vitæ pedem præponit, ut prius, frater Theodoricus vitæ reservatur."—*Chronicon Livonicum, apud* Grimm, p. 383.

It was not the sacred horses merely which possessed the gift of revealing the designs of the gods and of reading the secrets of the future. Those of the heroes were often endowed with the like prophetic power. According to the Gaungu-Hrolfs Saga, Hreggwidr, King of Holmgardariki, possessed a horse that knew whether victory or defeat awaited its master. Its name was Dulcefal. It was as swift as a bird, as active as a lion, as fierce as a wolf; there was not its equal in size or strength. When King Hreggwidr was about to start on an expedition against the sea-king Eirekr, Dulcefal refused to allow itself to be caught. It leaped over a high hedge and fled into the woods when the king attempted to lay a hand on it. Hreggwidr, however, not heeding the omen, mounted another horse and sallied forth against Eirekr. The event fell out such as Dulcefal's conduct had foretold it. In the first engagement with the forces of the sea-king, Hreggwidr was defeated and put to flight. On another occasion the intelligent animal, which had passed into the possession of Hrolfr, seeing its master armed for the fight, came of its own accord to be saddled. By its conduct in the battle which followed, by laming with its fore-feet or biting to death with its powerful jaw those that approached it, it contributed to secure for its master the victory which it had foretold.

The honour paid to the horse did not prevent its blood from flowing in sacrifice on the altars of the gods: ἵππους τε καὶ βόας, καὶ ἄλλα ἄπτα μυρία καρατομοῦντες ἐπιθειάζουσι (Agathias, xxviii. 5). Such sacrifices usually took place in accomplishment of a vow and in thanksgiving for victory, or as a part of the funeral rites of the heroes who had fallen in battle. We find it narrated in Tacitus that the Catti, when setting out on an expedition against the Hermunduri, made a vow to offer up the hostile army to Mars and Mercury if victory favoured their arms. But the Hermunduri were the conquerors, and the defeated Catti met with the fate which they had reserved for their enemies:—

"Sed bellum Hermunduris prosperum, Cattis exitiosius fuit, quia victores diversam aciem Marti ac Mercurio sacravere, quo voto *equi*, viri, cuncta victa occidioni dantur. Et minæ quidem hostiles in ipsos vertebant."—Tacitus, *Annal.*, xiii. 57.

That horses were offered up in sacrifice by Arminius after Varus's defeat in the Teutoburger forest may be inferred from the description of the battlefield such as it appeared when Germanicus visited it six years later. The ground was still strewn with the limbs of horses, and horses' *heads were seen nailed* to the surrounding trees: "Adjacebant fragmina telorum, equorumque artus, simul *truncis arborum antefixa ora*" (Tacitus, *Annal.*, i. 61). That the carcasses found on the battlefield were not those of the horses slain in the fight is clearly shown by the concluding words. "Ora truncis antefixa" refers to the prevalent custom of cutting off the head of the animal immolated to the gods. It recalls the καρατομεῖν of Agathias and the "immolati diis equi abscissum caput" mentioned by Saxo Grammaticus (p. 75). Amongst the barbarous rites performed at the funeral of Attila the slaughter of the choicest horses of the tribe is recorded by Jordanes:—

"Nam de tota gente Hunnorum electissimi equites in eo loco, quo erat positus, in modum Circensium cursibus ambientes, facta, ejus cantu funeres tali ordine referebant."—Jor., *De Rebus Geticis, op.* Muratori, vol. i. p. 216.

In Zeeland it was customary to sacrifice every ninth year ninety-nine human victims and as many horses:—

"Sed quia ego de hostiis eorundem antiquis mira audivi, hæc indiscussa præterire nolo. Est unus in his partibus locus, caput istius regni, Lederum nomine, in pago, qui Selon dicitur, ubi post annos novem mense Januario, post hoc tempus quo nos theophaniam Domini celebramus, omnes convenerunt, et ibi diis suimet 99 homines et totidem equos, cum canibus et gallis pro accipitribus oblatis, immolant, pro certo, ut predixi, putantes, hos eisdem erga inferos servituras et commissa crimina apud eosdem placaturos."—Dietmar, *Chron.*, lib. i. c. 9, *apud Monumenta Germ. Hist.*, vol. v. p. 740.

This passage is of importance, as it gives us the reason why the sacrifice of horses formed a part of the funeral ceremony. The animals were supposed

to serve their masters in the other world as they had done in this. This explains the frequent occurrence of mounted ghosts in the legends of Germany. Bürger's Lenore, with the well-known words,

"Der Mond scheint hell!
Hurrah! die *Todten reiten* schnell!"

is not merely a fantastic picture called up by the poet's imagination. It is the old superstition of the Germanic tribes, the Saga of Sigrun and Helgi, of Hermothr, of Helhest, in its modern and probably its last form.

How long the horse continued to be revered amongst the nations of the North it would be difficult to decide. Amongst the Luitici the old form of worship seems to have existed as late as the end of the eleventh century. It is recorded of Burcard of Halberstadt that, after having subdued their province, he led their sacred horse with him into Saxony:—

"Burcardus Halberstantensis episcopus Luiticiorum provinciam ingressus incendit, vastavit, avectoque equo, quem pro deo in Rheda colebant, super eum sedens in Saxoniam rediit."—Freher, *Script. Rer. Germ.*, i. 349.

The efforts of the Christian missionaries did not succeed in completely eradicating the superstitions which had sprung from the ancient belief. Traces of them were to be found in the seventeenth century:

"Equos hinnitu alacriore et ferociore fremitu victoriam ominari etiam nunc militibus persuasum est."—Dempster, *Antiq. Rom.*

Even in our times the neighing of the horse is still considered oracular. On Christmas night the neighing of a stallion foretells a suitor to the young woman who hears it:—

"Mägde horchen Weihnachts zwölf Uhr an der Schwelle des Pferdestalles auf das Wiehern der Hengste, und vernehmen sie es, so wird bis zum 24 Juni ein Freier kommen."—Liebusch, *Skythika*, p. 148.

The *Symbolæ ad Literaturam Teutonicam Antiquiorem* describes the horse such as it was in the old German belief, and supplies me with an apt conclusion to my remarks:—

"Vivacitas equorum est multa: exultant enim in campis, odorantur bellum, excitantur sono tubæ ad prœlium, voce accensi ad cursum provocantur, dolent cum victi fuerint, exultant cum vicerunt. Quidam hostes in bello sentiunt, adeo ut adversarios morsu petant. Aliqui proprios dominos recognoscunt, obliti mansuetudinis, si mutentur. Aliqui præter dominum, nullum dorso recipiunt. Interfectis vel morientibus dominis multi lacrymas fundunt, solum enim equum scimus, præter hominem, lacrymare ac doloris affectum sentire. Solent etiam ex equorum vel mæstitia vel alacritate futurum eventum dimicaturi colligere."—P. 274.

L. Barbé.

Bückeburg.

FOLK-LORE.

Sneezing (5th S. viii. 221.)—Supplementing your correspondent's note, is not the following extract worthy of a place in "N. & Q." amongst folk-lore notes?—

"From the lowest savages to the most educated nation on the face of the earth, this simple physical event is viewed as an omen. A peculiarity attending this particular kind of manifestation is, that it is usual for those present when it occurs to notice it by saying something of favourable augury. In Samoa, one of the Polynesian islands, it was common to say 'Life to you!'* an exclamation which in sense corresponds almost exactly to the German 'Gesundheit!' (health) to the Italian 'Salute!' and to our own 'God bless you!' on the same occasion. South African savages have the same sentiment of the religious nature of the omen involved in sneezing. Thus among the Kafirs we learn that 'it used always to be said, when a man sneezed, "May Utikxo (God) ever regard me with favour."' Canon Callaway, who has acutely noticed the parallelism among various nations in respect of the feeling associated with this action, further informs us that, 'among the Amazulu, if a child sneeze, it is regarded as a good sign; and if it be ill, they believe it will recover. On such an occasion they exclaim, "Tutūka." Grow. When a grown-up person sneezes, he says, "Bakiti, ngi hambe kade," Spirits of our people, grant me a long life. As he believes that at the time of sneezing the spirit of his house is in some especial proximity to him, he believes it is a time especially favourable to prayer, and that whatever he asks for will be given; hence he may say, "Bakwiti, inkomo," Spirits of our people, give me cattle; or, "Bakwiti, abantwana," Spirits of our people, give me children. Diviners among the natives are very apt to sneeze, which they regard as an indication of the presence of the Spirits; the diviner adores by saying "Makosi," Lords, or Masters.'† A similar belief prevails among the Parsees, who consider a sneeze as a mark of the victory obtained over the evil spirits who besiege the interior of the body by the fire which animates man, and who accordingly render thanks to Ahuramazda when this event happens.‡

"Classical antiquity presents us with an example of a famous sneeze. At a critical moment in the expedition of the Ten Thousand against Artaxerxes, when they were left in a hostile country surrounded with perplexities and perils, Xenophon encouraged them by an address in which he urged that, if they would take a certain course, they had, with the favour of the gods, many and good hopes of safety. Just at these words, πτάρνυταί τις, 'somebody sneezes,' and immediately the drooping hearts of the soldiery were comforted by this assurance of divine protection. With one impulse they worshipped the god; and Xenophon remarked that since, when they were in the very act of speaking of safety, this favourable augury of Zeus the Saviour had appeared, it seemed proper to him that they should vow thank-offerings to this deity, to be presented on their first arrival in a friendly country, and also that they should make a vow to sacrifice to the other gods according to their ability.§ Not only is it customary in Germany to welcome a sneeze with the above-mentioned exclamation of 'Gesundheit!' but a notion is stated to prevail that should one person be thinking of something in the future, and another sneeze at the moment he is thus engaged, the thing thought of will come to pass. So that the commonest character ascribed to sneezing is that of an auspicious omen."—Viscount Amberley's *Analysis of Religious Belief*, vol. i. pp. 130-132.

J. E.

* *Nineteen Years in Polynesia*, Rev. G. Turner, p. 347.

† *Religious System of the Amazulu*, Rev. Canon Callaway, part i. p. 64.

‡ *Zend Avesta, Ouvrage de Zoroastre*, par M. Anquetil du Perron, vol. ii. p. 598.

§ Xen., *Anab.*, iii. 2, 9.

CATALOGUE OF HOGARTH'S WORKS.

The following transcript of an old broadside discovered in a portfolio of engravings the other day may prove of interest to many of your readers. How gladly would collectors of engravings in the present day purchase these works of one of the greatest masters of the art at the low prices annexed!—

A Catalogue of Hogarth's Original Works, to be had of *Mrs. Hogarth*, at her house at the *Golden Head*, Leicester Fields, London, 1784:—

No. of Plates.	Subject of the Plates.	Size. In.	Size. In.	Price. £.	s.	d.
1.	Frontispiece. Hogarth's Portrait	16 ×	14	0	3	0
6.	A Harlot's Progress	15½	12½	1	1	0
8.	A Rake's Progress	16	14	2	2	0
6.	Marriage à-la-Mode	18½	15	1	11	6
4.	The Times of the Day ...	19	15½	1	1	0
2.	Before and After	17	13	0	5	0
1.	Modern Midnight Conversation	18½	13½	0	5	0
1.	The Distress'd Poet	16	14	0	3	0
1.	The Enrag'd Musician ...	16	14	0	3	0
1.	Southwark Fair	18½	14½	0	5	0
1.	Garrick in Richard the Third...	20¾	14½	0	7	6
1.	At Calais Gate	18	15	0	5	0
1.	St. Paul preaching before Felix	20½	16½	0	7	6
1.	Ditto, with alterations ...	20½	16½	0	6	0
1.	Moses brought to Pharaoh's Daughter...	20½	16½	0	7	6
1.	The March to Finchley ...	22	17	0	10	6
1.	Strolling Actresses dressing in a Barn	22½	18	0	5	0
4.	Of an Election	22	17½	2	2	0
1.	Portrait of Martin Folkes ...	14	10½	0	3	6
12.	The Apprentices; or, the Effects of Idleness and Industry—10 plates 14 × 10½; 2 plates 16×10¾			0	12	0
1.	Portrait of Lord Lovat ...	13¾	9½	0	1	0
1.	The Sleeping Congregation ...	10½	8¼	0	1	0
1.	A Country Inn Yard at the Time of an Election ...	12	8½	0	1	0
1.	Paul before Felix, in Manner of Rembrandt	14	10½	0	5	0
5.	Various Characters of Heads ...			0	2	6
1.	Columbus breaking the Egg ...	7¾	6¼	0	1	0
1.	The Bench	12	8¼	0	1	6
2.	Beer Street and Gin Lane ...	15½	12¾	0	3	0
4.	The Stages of Cruelty ...	15	12¾	0	6	0
2.	Prints of an Invasion ...	15½	12½	0	3	0
1.	A Cock Match	15	12½	0	3	0
1.	The Five Orders of Perriwigs...	12	8¾	0	1	0
1.	The Medley...	17¼	13	0	5	0
1.	The Times	12	10	0	2	0
1.	Portrait of Wilkes	13¾	9½	0	1	0
1.	The Bruiser	15	11	0	1	6
1.	The Finis	12½	13¾	0	2	6
	Prints not included in the former Catalogue.					
1.	Subscription Ticket intended (but not used) for the Moses brought to Pharaoh's Daughter. Originally used (Before its Alterations) for the Subscription Ticket to the Harlot's Progress ...	5¾	5	0	2	6
1.	Subscription Ticket for the March to Finchley ...	9	7	0	1	0
1.	Ditto for the Elections ...	9½	7½	0	1	0
1.	Ditto, intended for the Sigismonda	7¼	9¾	0	1	6
1.	Ditto, the Battle of the Pictures	8½	8	0	1	0
1.	Ditto, a Landscape	6	4	0	5	0
1.	Hymen and Cupid	8	8½	0	2	0
1.	Heads from the Cartons (*sic*) ...	14	8½	0	2	6
1.	The Politician	14¾	11½	0	1	0
1.	A Shrimp Girl. Engraved by Bartolozzi	8	10¾	0	5	0
				15	8	6

By purchasing the Whole together they will be delivered for Thirteen Guineas. The Analysis of Beauty, with two Explanatory Prints, price 15*s*. And the Hogarth Moralized, price 1*l*. 16*s*.

JOHN PICKFORD, M.A.

Bushey Rectory, Watford.

SHELDON HALL, WARWICKSHIRE.—Having lately been on a visit to Mr. King, of Sheldon Hall, I am much interested to know, through some of your kind correspondents, as much as possible concerning the old house and its various inhabitants. The hall lies about six miles from Birmingham, in a beautiful part of the county. The principal entrance is through a Tudor arched doorway. The door is of massive oak, studded all over with large-headed nails, which are clenched on the opposite side. The entrance hall is lofty, but, unlike many of the old houses, the staircase does not lead out of the hall, but starts from the side of the great dining hall, which, panelled with fine old oak, and enriched with beautiful carving, yet retains the old dais which in former times served to mark the degree between lord and retainer. The house is remarkable for the amount of old carved oak, and yet among all the foliage and ornament I failed to discover any date or crest whereby to judge of the time the carving was executed. The staircase is a work of art and worthy an antiquary's long journey to see—wide enough for the passage of an omnibus and firm enough to bear the weight of half-a-dozen omnibuses all at once. The walls of the house are in part built of brick (the bricks are of a long narrow form); where not built of brick, the walls are formed of interlaced oak beams, which are filled in between with a sort of concrete, covered over with rough-cast, as it is termed. The windows are formed of lozenge-shaped glass, while in each window are strong, longitudinal bars for defence. The chimneys are very ornamental and massive, towering up to a considerable height, each chimney containing bricks sufficient to build several modern villas. The hall has been moated round, and in many places the moat still remains. Several hundred yards from the house are the marks of foundations of what have been extensive buildings, and the frost being on the grass in the early morning enabled me to get a good view of what in former times had been the foundations of servants' halls, &c. Close to Sheldon Hall is an old house called Kingshurst, which still retains its moat. The Despencers formerly held Sheldon—after them the Devereux lived there till they

built Castle Bromwich Hall, *temp.* Elizabeth, when they removed there.

Will any one give me all the information concerning Sheldon? I have no doubt but the hall is at least four centuries old—perhaps parts of it much more. It is a fine old place and in good repair, equal with a little care bestowed upon it to yet stand the storms of centuries. Any antiquary coming to this part of Warwickshire would be delighted to visit the old place.

FATHER FRANK.

Birmingham.

PHILISIDES.—In 5th S. i. 109, I endeavoured, and not, I believe, without some success, to dispel the doubts of those who could not believe that *Phili-sides* was Sir *Philip Sidney*. Five reasons were given other than this literal likeness. One was a direct proof from some lines prefixed to the second book of *Britannia's Pastorals*, 1616, where W. Herbert, addressing Browne, and speaking of the dedicatee, the then Earl of Pembroke, the son of the former earl, who married Lady Mary Sidney, and died in 1601, says:—

"Hee masters no low soule who hopes to please
The Nephew of the braue Philisides."

Should any one, from genealogical ignorance or other cause, still doubt the identification, I give this sixth proof, which, but for my bad memory, would have been given before:—

"He knows the grace of that new elegance
Which sweet Philisides fetch'd of late from France,
That well beseem'd his high-styl'd Arcady."

Bp. Hall's *Satires*, bk. vi. s. 1 (1599), Singer's reprint.

The author of Sir P. Sidney's well-known *Arcadia* is here called Philisides.

B. NICHOLSON, M.D.

THE FIVE-CENT PIECE.—Much may be learned from our new five-cent pieces. They mark an epoch in the history of weights and measures in the United States. They are on the French metric system. Each of them weighs exactly five grammes, and five of them laid along in order on the flat surface mark off a decimetre in length. Thus the weight and diameter of this coin constitute the first official recognition, on the part of the United States, of the decimal system of weights and measures. The basis of this scheme, and the only arbitrary unit, is the metre. This was found by French mathematicians by measuring an arc of the earth's circumference, and then calculating the exact difference between the equator and the pole. The distance was arbitrarily divided by 10,000,000, and that gave the metre a unit of length, which, if it is ever lost, could be recovered again by a new measurement of the earth's circumference. This circumference of the earth is, for all practical purposes, invariable. The earth has undergone no practical contraction since the memory of man, and will undergo none for a long time to come. Perhaps it will never contract further. The metre, as thus found, is almost exactly 38·98 inches; the subdivisions of this, all decimal, are marked by the Latin prefixes, *deci*, *centi*, *milli*. The multiples of this, also all decimal, are marked by the Greek numericals, δεκα, ἑκατόν, χίλιος.

J. LE BOUTILLIER.

Cincinnati, U.S.

THE FIELDFARE: A SLIP IN ORNITHOLOGY.—In *The Lady of the Lake* (canto iii. 5), where Scott describes the dreary glen which witnessed Alice's disgrace, he tells us how there,

"A feeble and a timorous guest,
The fieldfare framed her lowly nest."

It is strange that Scott, who lived so much in the country, should have been ignorant of the fact that the fieldfare has never been known to build in the British Isles. The bird is one of our winter immigrants. It visits us in October, and leaves us in March, when it returns to the north of Europe to breed.

JAYDEE.

REVOLUTIONS.—

"J'aborde avec douleur ce qui a trait aux révolutions de mon pays. Il me semble, en touchant à ces matières, que j'entre dans la chambre d'un malade qui m'est cher. Ma vue se trouble et mon cœur se serre, et je me rappelle toutes les scènes du grand drame sanglant. Que de plaies, de blessures, de douleurs secrètes ou publiques, d'injustices et de représailles! que de vertus perdues ou méconnues, de calomnies involontaires, de fureurs inexplicables si ce n'est justifiées; et de fautes qui avaient des mobiles de vertu ou d'honneur, de générosités égarées dans le mal; et de vengeances enfantant d'autres vengeances! que d'excuses malheureuses ou pour les torpeurs qui déshonorent ou pour les violences qui ruinent! Que de fausses opinions, de souillures inutiles, de coups portés et rendus, de vieilles cicatrices qui se rouvrent et de jugements à réformer! Quel antre d'Eole, où tous les vents contraires soufflent les fictions et la haine!"—Philarète Chasles, *Mémoires*.

J. M.

OMLADINA.—Loos renders the Slovak *omlad*, "junger Schoss" (the younger sprout, shoot, scion?), "Wiederuchs" (the second growth?). Bernolák translates the Slavic *omládí*, "fons, propago, frondescentes rami"; *omladení*, "frondens, frondifer (frundifer), frondosus"; and *omladnús*, "juvenescere, jung werden, sich verjüngen, sich wider erholen." Jungmann gives the Cesko (Bohemian) *omlad*, "junger Schoss, Aufspröszling"; *omladēnj*, "partus"; and *omladēti*, "jung werden."

R. S. CHARNOCK.

Boulogne-sur-Mer.

TATTOO.—The derivation of this word is made apparent by the older spelling. In Taylor's book on *Gavelkind*, p. 74, edit. 1663, he speaks of the drummer's "Taptoo."

CYRIL.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"PSYCHE BORNE BY THE ZEPHYRS."—It will be known to many of your readers that the first work exhibited by the late John Gibson at the Royal Academy was a basso-relievo in plaster of "Psyche borne by the Zephyrs." This was in the year 1816, when the sculptor was about twenty-five years of age. The work, I believe, was never executed in marble, but the cast was given by Gibson to his friend Mr. Bailey, who afterwards presented it to Dr. Berry of Gower Street, in whose possession it remained until recently.

There is now at Messrs. Stonier's of Liverpool a plaster basso-relievo, said to be the work in question. Would you kindly allow me the opportunity of inquiring through your columns whether your readers can give me any opinion as to the authenticity of this cast, and can tell me whether any copies of Gibson's original work are known to exist, and, if so, where such can be found?

ALFRED WATERHOUSE.

20, New Cavendish Street, Portland Place, W.

A BISHOP'S CROOK REVERSED.—Over the entrance door (which is at the west end) of the church here is a very curious sculptured stone, which serves as an impost or lintel. The figure of a bishop holding a pastoral staff occupies the one half of the stone, while objects of the chase fill up the other half; but the staff is held with the crook downwards. What can be the meaning of this unusual position—of the crook reversed? The late Rev. Dr. Neale, Warden of Sackville College, makes no allusion to it in his *Ecclesiological Notes of the Isle of Man*, nor, more unaccountably still, does Mr. Jenkinson, in his excellent *Guide*, make even a passing remark about there being such a stone there. It has not, I believe, either been figured in any other of the published works relating to the island. It is said that Bishop Roolwer (or Hrolfr), a Norwegian, *circ.* 1050, was buried here, and it is thought that this may have been his monumental stone or coffin lid.

Although the photographer in the neighbouring town has stated that the stone cannot be photographed, yet a few weeks ago the sun, between 4 and 5 P.M., appeared to throw a favourable light into the recess for, at least, the experiment being made. I shall be obliged to any of your readers who will offer a suggestion for taking a cast of it.

H. G. J. DE S.

St. Maughold, Isle of Man.

COLOSSIANS II. 18, 19.—Can any of your Hellenistic readers help me with a difficult bit of translation? I wrote an essay for a periodical a short time ago, which reviewers concur in describing as composed in a reverent spirit, but complain of the title ("Does God Grow?") as somewhat startling. Since its publication I have accidentally met with the pantheistic passage in Colossians ii. 18, 19, ending with the words αὔξει τὴν αὔξησιν τοῦ Θεοῦ. I should render, naturally, "grows in the growth of God"; the A. V. has it, "increaseth with the increase of God"; Davidson, "grows with the growth of God"; Noyes decides for himself, "grows with an increase wrought by God." The theory had not then been propounded that the sun gets oxygen from the planets!

We all doubtless remember the ordinary construction with what is called the kindred accusative—"ut antiqui dixerunt, qui *servitutem servit*" (Quinct., vii. 3, 26); but what I would chiefly ask for help in is the analysis of the force of the genitive when following such construction. The alternative sense possible here may be illustrated by the following: "The bud grows with the growth of the plant; the plant with the growth of the sun."

KENINGALE COOK, LL.D.

ANCIENT HEBREW DEED.—In a Norwich deed, dated Sunday, the 19th of Marcheshvan, 5008, *i.e.* 1248 A.D., I find that one Joseph bar Moses, the Levite, conveys a plot of ground to the noble Rabbi Samuel and Rabbi Abraham, his grandson. The deed mentions incidentally פייריש הגלח דלמאריש (Pierre the parson of the Marsh) and נילמא בלונקא (William Blank), both citizens of the ancient town. It states, among other matters, that "גם במשפט המדינה הוהזקו בה הנדיב ר' שמואל ור' אברהם נכדו בפשיט של יציאה ובפשוט של כניסה (by the custom of the realm the noble Rabbi Samuel and Rabbi Abraham, his grandson, are entitled (?) to a penny on quitting and a penny on entering). What custom is here referred to? If it relates to the custom technically termed the "Godspenny tenure," where can I find references to the same? English common names dressed up in Hebrew garb present a curious appearance. The parish of St. Stephen, Norwich, mentioned in the deed, reads thus, פרוישא קדש אשטייבנא בעיר נורניץ

M. D. DAVIS.

JAMES PATERSON: ABP. TENISON'S CHAPEL, REGENT STREET.—James Paterson published, in 1714, a curious book, styled *Pi-tas Londinensis*. Watt classifies it wrongly as *Pictus Londinensis*, both in the subject index and in the body of his great work. At p. 126, under the head of "King Street Chapel, near the middle of the west side of King Street, by Golden Square," he says it was first erected of wood by Dr. Tenison and others, and was called St. James's Tabernacle. It was rebuilt of brick in 1702. The curious part of this

is that Cunningham does not so much as mention it. Years ago it had an opening into Regent Street by a dark cavity within gates, and was long called Abp. Tenison's Chapel. Is this what they now call St. Thomas's Church, King Street? [Yes.—Ed.] One thing noticeable in the *Pietas Londinensis* is that the churches and chapels throughout London had very many more services held in them daily than even the ritualist churches have now. This chapel in question, for instance, had, in 1714, morning prayers every Sunday and week-day at six o'clock in the summer, at seven in the winter, and again at eleven; evening prayers at three and six, except Saturday night, then only at three, to leave time for cleaning the chapel. There were prayers and sermon on Christmas Day, Jan. 30, Nov. 5, and on all holy days and fasts. At what time were these numerous services dropped? Paterson records that the chapel possessed "an extraordinary organ." Does this exist still, and who was the builder? Is anything to be learned touching this same James Paterson, M.A.? I suppose he was a cleric, as he dedicates his laborious book to the then John, Lord Bishop of London. He wrote another book, *Anti Nazarenus*, in answer to Mr. Toland. Is anything more to be learned about him, or is he one of that great body of writers who save simply the letters of their name from oblivion on the title-page of some special treatise, only known to a few specialists, without an anecdote or a stray fact to attach them to the life of men? Their name remains, nothing more, whilst deathless type, *ære perennius*, lifts them, as in this instance, to a partial notice, and they become the subject of a transient but often unanswered question. I think he must have been a man of sense and character from some remarks in his postscript at p. 298.

C. A. Ward.

Mayfair.

"Melancholy, as it proceeds from Habit, Love, Religion. Drawn chiefly from Burton's Anatomy of Melancholy." London, 1801.—I have lately become possessed of a book of which the above is the short title. There is a frontispiece of Melancholy, with some lines by Penrose; pref., pp. i-xii; pp. 1-397; index, pp. 397-420. It is an abridgment with illustrations from other sources, and an adaptation for the improvement of the young of Burton's *Anatomy of Melancholy*. I have seen what I think may have been a later edition in 1826, or about that year. Can any one tell me who was the author of this work, and whether anything is known about it?

Ed. Marshall.

Heraldic.—To whom does the following coat belong?—Dexter: On a field or, a bend (voided) azure, charged with three mullets (tincture not known). Sinister: On a field gules, a bar or, between three women's faces and a tiger's head ppr. Crest: A griffin's head, collared gules.

Edmund Newman Kershaw, of Heskin Hall, co. Lancaster.—Is anything known of his descendants? They were supposed to be living in Charleston, S. Ca., in 1821. In whose hands is the English estate now placed?

Idonea.

"Peuesy."—In the "Nonarum Inquisitiones in curia scaccarii" (*temp.* Ed. III.), under the head of "Peuesy," is the following: "It'm, p'tum sepale p'tin' ad eand'm eccli'am val' p' annu' xl^s." What does "pastum sepale" mean?

T. F. R.

Pewsey, Wilts.

Greenland and England.—In Dr. Rink's recent work, *Danish Greenland, its People and its Products*, pp. 20-21, mention is made of a raid on Greenland early in the fifteenth century. By collating a treaty between the English and Danes, 1432, with a papal brief bearing date 1448, it appears that this raid took place in the year 1418, and that the English were the aggressors. The supposed cause of this raid is that in the British Islands "pestilence had caused a great decrease in the population, and people were sought for from those northern countries that had escaped the general calamity" (Rink, p. 21). My queries are twofold: 1st. Is there any authentic record of the existence of so wide-spread a pestilence in Great Britain in the reign of Henry V., and, if so, what parts were depopulated? 2nd. Do English records throw any light upon the existence of a Norse colony in England between the years 1418 and 1432, and, if so, in what county was it located?

Francesca.

Mahomet in Flight.—On page 141 of the twenty-fourth volume (ed. 1843) of the *Works of Dr. Chalmers*, it is said:—

"You must often have been sensible, in the course of your own history, how big and how important the consequences were that emanated from one event, which in itself was insignificant.....The most remarkable instance of this which I at present recollect is when the pursuers of Mahomet, who followed hard upon him with a view to take his life, were turned away from the mouth of the cave in which he had the moment before taken shelter, by the flight of a bird from one of the shrubs that grew at its entry, inferring that, had he recently passed that way, the bird must have been previously disturbed away, and would not now have made its appearance. It is a striking remark of the historian, that this bird, by its flight upon this occasion, changed the destiny of the world," &c.

I will thank you very sincerely if, through the medium of your interesting and most excellent publication, you will kindly inform me upon what authority this anecdote is related, and who is the historian to whom Dr. Chalmers refers.

J. S.

The Welsh Equivalent for Lammas Day.—In Neale's *Essays on Liturgiology* (p. 526, second

ed.), the Welsh equivalent for Lammas Day is given as *dydd degwm wyn*, lamb-tithing day. I fail to find this phrase in any of the Welsh dictionaries I have consulted. Perhaps some of your Cymric readers can assist me. S.

GENEALOGY OF THE FAMILY OF KNOX.—For the Genealogical Section of the Royal Historical Society I am preparing a genealogical history of John Knox, the Reformer, and of the family of Knox in all its branches. Perhaps some readers of "N. & Q." could supply me with important particulars. CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

"A MONKEY ON THE HOUSE."—I heard this curious expression a few days ago in the neighbourhood of March, Cambridgeshire. On inquiring what it might mean, I was informed it was that the owner of the house had raised money on it. They also say, "A monkey on the land," the word "monkey" being exactly equivalent to "mortgage." Have any of your readers heard this expression in other parts of England?

EDWARD R. VYVYAN.

Hanover Square Club.

ELIZABETH, LADY SANDYS.—Of this lady, "Baroness de la Vine, Comit. Sovthton," of whom mention has been made, *ante*, p. 67, I wish to know more. ABHBA.

HOGARTH had summer lodgings in South Lambeth shortly after his marriage. Where were they situated? C. A. WARD.

Mayfair.

A DESCENDANT OF WORDSWORTH.—I have lately met with a woman in humble circumstances, in Birmingham, who claims to be descended from the poet Wordsworth. Her name is Keeling. Her father's name she says was Braithewaite, and his family have been largely concerned in ironworks in the North. She was born near Cockermouth, and has a good knowledge of the northern counties. She claims Annie, youngest daughter of the poet (who was married to a Geo. Ritson), as her grandmother. Is this correct? FATHER FRANK.

Birmingham.

THE RUSSIAN NATIONAL HYMN.—Where can I find a translation (English, French, or German) of the original words of the Russian national hymn? K. N.

LADY MAYORESSES.—Was ever a Lady Mayoress married during her father's occupation of the Mansion House before the present Lord Mayor's daughter? KINGSTON.

BURIAL CUSTOM.—At a child's funeral, some years ago, in Hertfordshire, a Bible and a key were placed in the coffin, and a glass beside. What is the origin of this custom? Is it ever practised in other counties? A TOWN CURATE.

TURKISH ORDERS.—Where can one find an explanation of the Turkish title of honour *Gazi*, or, as some have written it, *Ghazi*, lately bestowed upon Osman and Mukhtar Pachas? W. G. H.

STRANGE PETRE, ALIAS WILLIAM FITZ-CLARENCE, ALIAS FITZ-STRATHERN.—Can any reader resident in the Orkneys tell me the precise date (supposed about 1792, or a little earlier) and place of birth of Strange Petre, a native of the Orkneys, whose name has often figured in these columns? About the year 1817 he was clerk to the then Auditor of the Court of Session, and was known as Mr. Strange Petre. About the year 1820 he came to London as an investigator of pedigrees, and was sometimes known as Fitz-Clarence, sometimes as Fitz-Strathern. In 1827-8 he is entered in the Edinburgh directories as a genealogist, under the name of Fitz-Strathern. From 1829 to 1832 he was resident in Trinity Crescent, but after that year his name disappeared. I should also be glad to learn when and where Mr. Strange Petre, *alias* Fitz-Strathern, died.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

COLERIDGE AND RABELAIS.—Can any of your readers tell me in which of Coleridge's works besides his *Conversations* he gives his well-known estimate of Rabelais? J.

Replies.

"ACRE" AND "FURLONG."

(5th S. vii. 482; viii. 109, 150, 192.)

A few years ago I made some inquiries respecting customary or local measures of land, and communicated the results to the Liverpool Architectural and Archæological Society in 1871; the paper appears in the society's *Journal* for that session, 1871-2. Some information therefrom may be of service to MR. MARSH. I found that in the British Islands there are no fewer than thirty-four varieties of acres or their equivalents; the acre in Guernsey and Jersey being the same as the statute acre, though the three poles vary from each other. The *acre* appears in Domesday, as well as elsewhere, as a measure of length, and the denomination is still in use in Beds and Bucks, in Derbyshire and Yorkshire. Before chains were introduced for measuring land, cords were used, and they are still used in the Derbyshire mines, for measuring walls in Devon and Somerset, and for measuring conacre in Ireland. The word *acre* appears to represent K. *eidhcoir*, pronounced *accer*, a statute cord. The *acre* in Beds and Bucks is of the same length as the statute chain, or 22 yards, and this

squared will give 484 yards as the *square acre*, ten of which go to the *statute acre*, which may possibly be a corruption of the Latin *ager*, and originally a field. It will be observed that in such a field, if it be 22 yards in width, the length will be 220 yards, or a *furlong*. The word *furrow* I consider to be Keltic, signifying the way of preparation, and I should suppose *furlong* to be Keltic also, signifying the preparation bed or the bed prepared for seed. For the reason why this bed should be 220 yards long and 22 yards in width search must be made in very early times; perhaps it is due to Roman influence. In the paper referred to I find the following passage:—

"In the original assignment of land in Rome two *jugera* formed an *heredium*, or the heritable property of each citizen; a hundred heredia a *centuria*, and four centuriæ a *saltus*. Now, expressing the size of a *jugerum* or *jugum* in English yards, 28,800 feet are 3,200 yards, and thus the heredium contained 6,400 yards, which is very nearly the size of a Cunnigham acre of 6,453 yards, and not much less than 6,760 yards, which is said to have been an acre used in Cumberland and Westmorland. 1½ such jugera, or 4,800 yards, are nearly identical with the English statute acre. If, however, the correction be made for the difference between Roman and English feet, the size of the jugum will be reduced to 2,990 yards, and of the heredium to 5,980 yards, which is not much in excess of the Burleigh or Woodland acre of 5,760 yards.....It may be observed that the Roman *actus minimus* was very little in excess of the squared statute chain or cord, that is the *eidheoir* (aceer), and that the modern statute acre contains ten such squared chains or eidheoirs, which are about 1,100 yards less than the heredium, or portion allowed to the maintenance of each family in Rome. The difference in this country may have been made up by the quantity of common pasture for the beasts each family would be entitled to. Thus those ten eidheoirs would form the *aicre*, or land set apart for the maintenance of a family."

To the foregoing I would add that, if a statute acre be 22 yards in width, it will be eight furlongs or one mile in length, *i.e.* 1,760 yards. In the present day the ordinary military step is 2½ feet, giving a pace of five feet; at "the double" the pace becomes 5½ feet. Now taking the mile to represent 1,000 paces, the mean of those two paces will give a mile of 1,750 yards, a length which cannot be much subdivided without fractions; by adopting eight furlongs, or 1,760 yards, as the length of the mile all fractions are avoided, except in the pole of 5½ yards. Again, the *rood* or quarter acre seems connected with the rotation of crops formerly observed, in which one-fourth of the land lay fallow, and the other three-fourths were sown respectively with wheat, oats or rye, and pulse. I would suggest that the word *pole*, as a measure of land, does not signify a beam or rod of any kind, but is a corruption of the word *pull*, and refers to the traces by which the ox or horse was attached to the plough. The length of the pull would vary as a horse or ox was used, and also as the latter was harnessed by the horns, the head, or the tail, for each plan was adopted. Similarly the Roman *jugum* or *jugera* would refer to the trace which connected the yoke and the plough, whilst the *step* or *pace* was the unit of some measures of land. The *leap* was adopted in Wales, and the quantity of seed and the time required for preparing the ground have been also adopted. But I should encroach too much on your space if I sent you a revised edition of my paper. Should you consider the table of acres or their equivalents likely to be acceptable to your readers, it will give me pleasure to forward a copy for publication in "N. & Q." JOSEPH BOULT.

15, Parkfield Road, Liverpool.

[Please forward for consideration.]

MR. MARSH (*ante*, p. 150), speaking of the perch, which is common to lineal as well as superficial measurement, says, "The perch was an unit, evidently not based on the multiplication of yards or feet, and was eventually fixed by statute at sixteen feet and a half." We are therefore driven to examine what is the unit. The inch is common to the perch as well as the yard, and from the table-book in use when I was a boy we learned that "three barleycorns make one inch"; but I think most, if not all, the measurements of length came from the human body. Thus we find the hand-breadth and the span among the more ancient measurements. The inch is the space covered by the pressure of a man's thumb upon a flat surface, and old-fashioned housekeepers would measure a yard of cloth with great accuracy by taking eight times the length of the middle finger. The yard, which has now become the basis of measurement, appears to have been originally restricted to cloth or textile fabrics. Was it not the length of the arrow? I venture to think that the integer of the perch is the space covered by the usual step of an average sized man. In this part of Ireland the perch is said to be equal to three spades, the spade being much longer than that used in England, and the spade consists of two steps. The military step is, I am informed, 33 inches; two of them would be 5 feet 6 inches, the spade, and three of the latter would make 16½ feet, the perch. The mile consists of 1820 steps of 33 inches each. I have seen an ordinary labourer lay off an acre of land in the following manner. He would start from a given point and walk in a straight line, counting every second step as one, and would divide the product by three. Thus, if he took 60 steps he would count 30 spades, and dividing it by three would make 10 perches. At right angles thereto he would take 24 steps, *i.e.* 12 spades, or 4 perches. The piece of land thus enclosed would be 40 perches, the rood, the poor man's lot, of which the poet sang:—

"Every rood of land maintained a man."

If my surmise be correct, the same integer applies to measures of length as well as of surface, and

that integer was the ordinary pace of an average man, and I think it was subdivided into inches, and not arrived at by the multiplication of the inch as an integer. JOSEPH FISHER.

Waterford.

Several furlongs named by MR. WOOLLEY are known by names of trades; thus, "Barber's furlong," "Blacksmith's furlong." Mr. B. Williams, F.S.A., in *Archæologia*, vol. xxxiii., gives a valuable manorial record dealing with the same subject. Any further information will be very valuable to G. LAURENCE GOMME.

26, Merthyr Terrace, Barnes.

THE GREAT FROST OF 1783 (5th S. viii. 227.)—I have searched for the information asked for by T. F. R., and I find that the *Annual Register* does not record facts of this nature; but the *Gentleman's Magazine* gives each year the meteorological conditions of each month of the previous year, the register of Dec., 1783, being printed in the December number of 1784, those of 1784 in each corresponding month in 1785.

It would appear from these registers that the winter months at the beginning of 1783 were mild, but that an exceptionally severe frost commenced in December, 1783, and continued into January and February, 1784, and that even in March there was snow with cold cutting winds. This frost was very general.

In the *Gentleman's Magazine* for January, 1784, reports are given of the frost in Holland, and that the harbour at Amsterdam was entirely frozen up by Christmas Day, 1783.

From Montrose, Jan. 11, 1784, it is reported that "This winter is likely to be still harder on the poor than the last, and the more so by its immediately succeeding it."

In the February number (1784) is a paragraph thus: "From different parts of the country we have accounts of more persons having been found dead in the roads, and others dug out of the snow, than ever was known in any one year in the memory of man." And here and there particular instances are given of effects of the frost, especially from Salisbury and Loughborough, under date Feb. 12, 1784.

The conditions of the two years will be thus. In 1783 January and February were mild. In March there was some severe weather and snow, but no great frost. In November the weather was unusually mild during the first two weeks. On the 4th the "cattle seek shade at noon from the heat." On the 17th the thermometer stood at 56° indoors and out. On the 23rd and 24th there was "frost and ice." In December, 1783, there was frost on the 4th and on the 12th. On the 13th "strong ice." On the 20th "bearing ice." On the 25th "distant lightning; a great storm of thunder and lightning in Hants and Wilts." By the 30th we have "very hard frost," which penetrated through double mats into the greenhouse; and the year ends with "freezing indoors." 1784 began in frost, but on Jan. 3 it broke for a day or two. On Jan. 6 it came in again, and the month was very cold, "the Thames not frozen quite over, but navigation stopped by the ice." The frost lasted till Feb. 20, being specially severe from the 10th to the 20th. The latter days of the month were mild. The aconite, snowdrop, and filbert were in bloom; and the chaffinch and skylark were singing. But there was frost on the 29th in exposed places, and a grasshopper lark was found killed by the frost. The month of March was as bad as could be—frost, snow, and thick ice all through the month. From the 21st to the end of the month there was "deep snow in Hampshire—deeper snow than at any former time this winter," and this continued until April 3, when the winter appears to have broken up, and spring time to have come again, and flowers, birds, and butterflies are talked of.

The winter of 1783-4 thus appears to have been a very severe one, but (the Thames not having been sufficiently frozen to hold a fair on) it seems to be held undeserving of a place among the "great frosts," beginning with that described by Evelyn in 1683-84; the one in 1715-16; that of 1740, when people dwelt in tents on the Thames for weeks; that of 1788-9; and the "Frost Fair" of 1814.

The great frost in Henry II.'s reign (1205) began on Jan. 14 (Hilary Day), and continued till "the two and twentieth day of March, so that the ground could not be tilled."

GIBBES RIGAUD.

Magdalen College, Oxford.

The great frost which began in December, 1783, and lasted for three months, was very general. In the *Gentleman's Magazine* for 1784, vol. liv., there are many notices of its great severity, especially at London, Canterbury, Salisbury, Worcester, Northampton, Barnard Castle, Edinburgh, Amsterdam, Frankfort, Mannheim, Rome, and Hungary. There were also about this period several storms of wind and rain of remarkable violence; and much damage was done in the course of the chief rivers of Europe by the floods caused by the thaws. No winter had been so severe in England since the frost of 1739-40. EDWARD SOLLY.

PALEY'S "CLERGYMAN'S COMPANION" (5th S. viii. 9, 75.)—This work was published anonymously, and there were certainly four editions prior to the time when it was reprinted by Paley. I have the second edition, "with alterations and additions," Lond., 8vo., 1712, pp. 199; and Darling, in the *Cyclopædia Bibliographica*, mentions a fourth edition, "improved," Lond., 8vo., 1723.

Paley only appears to have had it reprinted with certain alterations, but I am not aware that he ever claimed any authorship or even editorship. Meadley, in his *Life of Paley*, 1809, says that the compilation was at first published anonymously, "but has passed through at least nine editions, and is now sanctioned with his name." This was four years after Paley's death. Did not Paley's first issue of the *Clergyman's Companion* appear as the fifth edition? Practically the book consists wholly of extracts from the Prayer Book, and from the published works of Dr. Taylor, Bp. Andrews, Bp. Patrick, Bp. Cosins, Dr. Hammond, Mr. Jenks, Mr. Kettlewel, &c., partly copied direct, and partly taken from Zacheus Isham's *Daily Office for the Sick, with Occasional Prayers*, Lond., 8vo., 1694. (Watt and Allibone print John in place of Zacheus; and Lowndes gives the name as Ishem in place of Isham, and the date 1699. This is probably a second edition.) Taylor's *Visitation* was somewhat "contracted for the sake of compendiousness and more genuine agreeableness," and the prayers taken from Dr. Isham's book had already by him been "shorten'd and render'd more fit for use."

As none of the ordinary biographical authorities appear to give any account of John Wren, a little more information or a reference to any notice of him would be desirable. EDWARD SOLLY.

ST. APOLLONIA (5th S. viii. 144.)—As the name and patronage of this saint are mentioned, the apparent reason why the cure of the toothache was assigned to her may find a place. In the letter of Dionysius, Bp. of Alexandria, preserved by Eusebius (*Hist. Eccl.*, vi. 41), which describes her martyrdom in that city, in the last year of the Emperor Philip, A.D. 248-9, it is stated of Apollonia:

Ἀλλὰ καὶ τὴν θαυμασιωτάτην τότε παρθένον πρεσβύτιν διαλαβόντες, τοὺς μὲν ὀδόντας ἅπαντας, κόπτοντες τὰς σιαγόνας, ἐξήλασαν· πυρὰν δὲ νήσαντες πρὸ τῆς πόλεως, ζῶσαν ἠπείλουν κατακαῦσαι, εἰ μὴ συνεκφωνήσειεν αὐτοῖς τὰ τῆς ἀσεβείας κηρύγματα· Ἡ δὲ ὑποπαραιτησάμενη βραχὺ καὶ ἀνεθεῖσα, συντόνως ἐπεπήδησεν εἰς τὸ πῦρ, καὶ καταπέφλεκται.

Her emblems, as described in Husenbeth's *Emblems of Saints*, London, 1860, are, "Holding a tooth in pincers; her teeth pulled out; pincers in left hand, tooth in right; pincers without a tooth; pincers alone; tied to a pillar and scourged." ED. MARSHALL.

DOUGLAS FAMILY OF DORNOCH (5th vii. 243; viii. 187.)—In regard to Archibald Douglas of Dornoch, at whose death I stated the male line of the family became extinct, I derived the information from the descendants of his sisters, who never heard that Archibald had left sons. He had a daughter Barbara, who died unmarried. It is scarcely possible that the McMurdos and the Menteaths, who have both been connected with Dumfriesshire for more than one hundred years, should not have been aware if the male line was still carried on, as your correspondent states. Would he be good enough to give his authority for his belief that Archibald left three sons? It is only from my antiquarian tastes that I feel an interest in the question. The early history of the Dornoch family was obscure, and when I published an account of it in my volume, *Drumlanrig and the Douglases*, I had not obtained the information, which I subsequently procured from the epitaph in Moffat churchyard, and which enabled me to complete the genealogy to the present time, as I gave it in "N. & Q."

I suspect that your correspondent is confounding this Archibald Douglas of Dornoch with another Archibald Douglas, who was a prominent character at the same time — Lieut.-General Archibald Douglas, who was colonel of the 13th Dragoons, Commander-in-Chief of the Forces in Ireland in the middle of the last century, and represented the county of Dumfries, first in 1762, and secondly in 1768. He died in 1778. If this be the Archibald Douglas in whom your correspondent is interested, he married Elizabeth Burchard, 1761, and had one son, Robert, who became Rector of Salwarke and Hampton-Lovett. The history of this family, so far as I thought it necessary to give it, will be found in the volume to which I have referred.

C. T. RAMAGE.

OAKHAM, ON THE RIVER WREAK (5th S. viii. 147.)—It is not probable that Wreak is a misprint for Wash. Johnston gives a river Wreak, co. Leicester, and a river Wash in Rutland. Wash, or Gwash, is etymologically the same as Ouse, while Wreak would corrupt from a name Wreag or Wearg, for Wear, Weare, or Werre. Weare is the name of a river of Durham, and Werre of five rivers of Germany. There are also the Yr Wyre Fawr and Yr Wyre Fach in co. Cardigan, which Dr. Pughe translates "the Great Spread and the Little Spread." This may be correct, but the names Weare and Werre are from a different root.

R. S. CHARNOCK.

Junior Garrick.

In my young days I spent much of my time at Oakham; I never heard the little stream alluded to by CUTHBERT BEDE called by any other name than Gwash. The Wreak is a river in Leicestershire, well known to the members of the Quorn Hunt. J. T. M.

"L'APPETIT VIENT EN MANGEANT" (5th S. vii. 327.)—I recollect reading, but where has at present escaped my memory, that this proverbial expression originated with Jérôme de Hangest, a doctor of the Sorbonne, who flourished in the

beginning of the sixteenth century. Doubtless this is the personage referred to by Rabelais.

G. PERRATT.

BARONIAL COINS (5th S. viii. 207.)—ANON. will find some baronial coins of Stephen's reign described in Henfrey's *Guide to English Coins: Silver Coins*, pp. 19-21; also five of them engraved by J. Henry in his illustrated *Catalogue of English Coins*, just published. They are silver pennies of Henry, Bishop of Winchester (illegitimate brother of Stephen); Robert, Earl of Gloucester (illegitimate son of Henry I.); Eustace (eldest son of Stephen); William (second son of Stephen); and Henry Newburgh, Earl of Warwick. Specimens of these coins, which are either unique or extremely rare, are (I believe) in the British Museum. Stephen's name and title occur only on the coin of the Bishop of Winchester.

B. W. ADAMS, D.D.

Santry Rectory, co. Dublin.

THE COUNTS OF VERMANDOIS (5th S. viii. 209.)—The line of descent of the Counts of Vermandois is as follows:—1. Pepin, King of Italy, second son of the Emperor Charlemagne. He died in 810, leaving one son, Bernard, and five daughters. 2. Bernard, King of Italy, died in 818, leaving one son, Pepin. 3. Pepin, second of the name, was succeeded by his second son, Bernard, the eldest having died young and without issue. 4. Herbert, killed in 902, leaving one son. 5. Herbert, second of the name, died in 943, leaving several children, of whom the eldest was, 6. Albert, first of the name. At his death, in 988, he was succeeded by, 7. Herbert, third of the name. He had two sons, Eudes, who died without issue, and, 8. Otho, the eldest of whose three sons was, 9. Herbert, fourth of the name. His daughter Adèle was married to Hugh the Great in 1077. Their seventh child was Elizabeth of Vermandois, who by her second husband became Countess of Surrey. Should MR. MAYO require further information, I shall be happy to communicate all that is to be gathered from the *Grand Diction. Hist.* of Moreri.

L. BARBÉ.

Bückeburg.

MR. MAYO will find a pedigree of these in *Genealogical Tables illustrative of Modern History*, by H. B. George (Clarendon Press Series). The descent is more fully detailed in *L'Art de Vérifier les Dates.*

W. D. PINK.

Leigh, Lancashire.

PEDIGREE OF WIGOD AND MILO CRISPIN (5th S. viii. 25, 154.)—I am indebted to A. Z. for his notice of what I sent. But let me explain that it was not my purpose to enter upon the question of the genealogy of those whom I mentioned any further than it was contained in the document from Testa de Nevill, and so far as was required for understanding this. Tokig was inserted to explain how it was from his death that a daughter succeeded as heir, and not a son, to the lands of Wigod in Wallingford. His name was placed in brackets to show that it did not occur in the above-named document. I thought it of sufficient interest to draw attention to this, because the relationship of some of the persons mentioned in it has only been stated on conjecture hitherto, in which Sir H. Ellis alone appeared to be right. The document itself was only intended to account for the descent and heirship of the land in Wallingford. It was a report on a local inquiry. When Milo died without issue, in A.D. 1107, his own estate reverted to the Crown, while the castle and honour of Wallingford remained, in right of birth, to his widow. Kennett, *Par. Ant.*, p. 78, ed. 1695, from Dugd., *Mon.*, tom. i. p. 582 a, old edition.

On referring to the *Rotuli Hundredorum*, Lond., 1801-8, I observe that the descent of property at Wallingford is there carried one step further. At vol. i. p. 9, it is said that Henry III. gave this honour after the escheat to "his brother Regi Alemañ" (*scil.* Alemanniæ), that is, to Richard, Earl of Cornwall, of whom, as King of the Romans, there was a double election with Alfonso X. of Castile. See Brice, *The Holy Roman Empire*, c. xiii. pp. 212-29, Lond., 1873. On the death of the Earl of Cornwall the castle and honour of Wallingford descended to his son, Edmund Plantagenet, Earl of Cornwall, with whom the commissioners state it to be in the fourth of Edward I., but "nesciunt quo waranto." Upon his death, A.D. 1300, without heirs, the earldom became extinct.

ED. MARSHALL.

BRISBANE OF BRISBANE (5th S. viii. 208.)—GENEALOGIST will find the information he wants in Paterson's *History of Ayrshire*, vol. ii. p. 305 (1847), or vol. iii. p. 525 (1866); Robertson's *Description of Cunninghame* (1820), p. 90; Robertson's *Ayrshire Families* (1823-5), vol. i. p. 136; Pont's *Cunninghame*, by Dobie (1876), p. 222; and in a genealogical table of the family by Wm. Fraser (1840).

R. W. C. P.

Beith, N.B.

GENEALOGIST will find the whole of his query fully answered in Burke's *History of the Commoners*, 1837, vol. ii. pp. 332-6.

HIRONDELLE.

"SCRY OF FOWLS" (5th S. viii. 147.)—Bailey, under the word, says "a great flock," and no doubt he is right. He does not unfortunately, according to his usual custom, give the derivation. It has nothing, however, to do with *cry*, as Skinner and Douglas would have us think. I hardly know what MR. MARSH means by "satisfactory reason for connecting the two words"; but in the following curious and interesting description of the

migration of cranes, given by Julius Solinus, they are, in a manner, certainly connected, that is, the flight of a flock of cranes is accompanied by a *cry*. As the book is one not generally known, I will, though rather long, give the words in the original, appending a translation for non-classical readers :

"Manifestum sanè est in septentrionalem plagam hyeme grues frequentissimas convolare. Nec piguerit meminisse quatenus expeditiones suas dirigant. Sub quodam militiæ eunt signo, et, ne pergentibus ad destinata, vis flatuum renitatur, arenas devorant, sublatisque lapellulis ad moderatam gravitatem saburrantur. Tunc contendunt in altissima, ut de excelsiore specula metentur quas petant terras. Fidens meatu præit catervas, ut volatus desidiam castiget, voceque cogat agmen. Ea ubi obraucata est, succedit alia. Pontum transituræ, angustas captant, et quidem eas, nam promtum est oculis deprehendere, quæ inter Tauricam sunt et Paphlagoniam; id est, inter Carambim et κριοῦ μέτωπον. Cum trans medium alveum adventasse se sciunt, scrupulorum sarcina pedes liberant, ita ut nautæ prodiderunt, compluti sæpe ex illo casu imbre saxatili. Arenas non prius removunt quam securæ sedis suæ fuerint. Concors cura omnium pro fatigatis; adeo ut si quæ defecerint, congruant universæ, lassasque su-tollant, usque dum vires otio recuperentur. Nec in terra cura segnior. Excubias nocte dividunt, ut exsomnis sit decima quæque. Vigiles ponduscula digitis amplectuntur, quæ si fortè exciderint, somnum coarguant. Quod cavendum erit, clangor indicat."

"It is quite certain that cranes in great numbers migrate to the north during winter. And the nature of these migrations is so singular that a description of it cannot fail of interest. They proceed in a kind of military order, and that they may not be driven from their course by the violence of the winds they swallow a quantity of sand, and take up small stones in their claws, by which they ballast themselves, as it were, against the opposing force. They then take a very high upward flight, that from an elevated point of observation they may take a more accurate survey of the region for which they are making. One well acquainted with the route is appointed leader, in addition to which duty he has, by his cry, to reprove the indolent and to urge on all to greater speed. When any leader becomes hoarse, another takes his place. Having to cross the sea, they choose the narrowest parts, and especially those—easily discernible—which lie between Taurica and Paphlagonia, that is, between Carambis and κριοῦ μέτωπον. As soon as they know that they have got past the middle they drop the pebbles from their claws This sailors tell us, who declare they have been often covered with the shower of the falling stones. The sand, however, they do not disgorge till they have safely reached their destination. When any become so fatigued as to be unable to go on, a universal sympathy is excited, and the flock in a body fly to their relief, and continue to support them till they have recovered strength enough to resume their flight. On land the same prudent care is practised. They divide the night into ten watches, so that some one is always keeping guard. Each sentinel has a small weight in his claws, which whenever it falls tells that he is asleep. Danger at hand is indicated by a cry."

EDMUND TEW, M.A.

Is not *scry* the corruption and abbreviation of *skreich*, which is a common word in Scotch? An Englishman cannot, as a rule, pronounce the *ch*, which is not rendered as in *scratch*, but somewhat like *ugh*. In the Borders, as well as in other parts of Scotland, the word becomes *scraŭch* or *scraugh*, and I know of a hen, particularly marked for her noisy behaviour, getting the nickname of "Scrauchy" from the family who possessed her.

C. G.

Kelso.

A BOTANICAL PUZZLE (5th S. viii. 146.)—I have ever been sceptical as to mummy wheat and the oats that are said to have grown when the soil in a Roman station has been disturbed, but I cannot entertain a doubt that the seeds of henbane will germinate after being buried for many years. I have made the strictest inquiry, and I cannot find that any henbane has been permitted to flower or seed in the garden here or on the adjoining land within human memory. Yet on almost every occasion when we have disturbed the soil to a greater depth than ordinary a few plants have sprung up. About ten years ago, when I made a sunk fence to cut off the western part of the garden from the adjoining grass field, quite a crop of these plants appeared. The land had certainly been pasture for many generations, but it was probably in pre-Reformation times a part of the garden of the preceptory of the Knights of St. John of Jerusalem, which stood very near. There seems also good reason to believe that the seed of flax will retain its vitality for a long period. An ancestor of mine about the year 1745 laid down to grass a field which had been under cultivation by the plough. As was not uncommon in those days, the last crop he took was flax, and the grass seeds were sown amongst it. Somewhere between sixty and seventy years after this my grandfather found it necessary to drain the field, and, as every one who has had to do with work of this kind knows, in draining work there is always some soil to spare, that is, more than will fill the trench without a hillock being raised over it. My grandfather disliked seeing these long, unsightly hillocks, and ordered the waste soil to be strewn about over the turf. The work was done in the winter, and when spring came a quantity of flax sprung up among this soil. I was told the above fact by my father, who saw the flax growing, and who was a careful observer. He did not think it possible that the flax seed could have been scattered there after the soil was disturbed, but held the opinion most confidently that it had lain in the ground ever since it was "laid down to grass," upwards of sixty years before.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The spontaneous appearance of henbane in North Lincolnshire, after the breaking up of old soil, described by MR. CORDEAUX, may perhaps be attributed to the fact of henbane having been cultivated in the neighbourhood some years previously and its cultivation having been since abandoned.

Mr. Cordeaux will probably know whether such has been the case. It is a fact known to henbane growers that the seeds often lie in the ground a long time before germinating. At Bodicote, near Banbury, where Mr. Rufus Usher grows large quantities of biennial henbane for medicinal purposes, the seeds after being sown come up in the same eccentric manner. They will remain in the ground, I am assured, for seven, eight, and even ten years before the plants appear, the ground in the mean time being regularly ploughed over and other crops—turnips, potatoes, and such like—obtained. John R. Jackson.

Jocelyn Road, Richmond.

Mandril (5th S. viii. 186.)—This name for a coalminer's pick is, I believe, quite peculiar to Wales—at least, so the Welsh miners who work in this neighbourhood tell me. The instrument known here and in Derbyshire as a mandril is a short, stiff steel bar, which is used for drilling holes in coal or rock for the insertion of blasting charges. The bar is worked by two men, one holding it with his hands plumb, or level with the hole required, while the other man hits the head with a heavy hammer. The bar is slightly shifted between each blow by the man holding it. The Welsh call this bar a "chisel." In the Forest of Dean a miner's pick is called a "maddocks," while in the mining district of Durham it is called a "pike." A part of an ordinary turning lathe is also called a mandril. It is a part of the parts which hold the article while it is turned. Some of the turners here say their mandril should be spelled "maundrill." Thomas Ratcliffe.

Worksop.

Had this word been of Welsh origin it would have probably been found in Pughe's *Dictionary*. It may be another form of *mandrel*, part of a turning lathe, from the French *mandrin*, the origin of which, according to Littré, is unknown. Conf. Surenne's *Dictionary* and Littré. It would also corrupt from *mine-drill*. R. S. Charnock.

Junior Garrick.

Archbishop Sharp (5th S. viii. 149.)—The following extracts are from the *Scottish Nation*, by W. Anderson, a work remarkable for accuracy in matters connected with Scotch family history :—

"By his wife, Helen Moncrieff, daughter of the laird of Randerston, Archbishop Sharp had.....three daughters, the eldest of whom was married to Erskine of Cambo, the second to Cunningham of Barns, and the youngest, Margaret, to William, eleventh Lord Saltoun" (iii. 445).

"On Saturday, May 3, 1679, while travelling with his *eldest daughter*, Isabel, from Edinburgh,.....the primate's carriage was met on Magus Moor," &c. (iii. 443).

It may be observed that this partly corroborates the statement of another correspondent (p. 187) with regard to Margaret, the second daughter of Archbishop Sharp, except that it appears from the work now quoted that she married the eleventh and not the second Lord Saltoun, which was impossible. A. E. F.

Lennox Street, Edinburgh.

"Cargnieules" (5th S. viii. 188.)—The "cornelian" stone used to be called in French *carnéole* (*i.e.* flesh-coloured, from Lat. *carn-*). The German names are *Karniol*, *Karncol*, or *Karniole*. Modern French has *cornaline*; Italian, *corniola*; Portuguese, *cornelina*; Spanish, *cornerina*. These words are evidently derived from the Latin *cornu* (*corneolus*), either because the mineral is somewhat transparent, like horn, or on account of its resemblance with the finger nail (cf. *onyx*). Ménage's derivation, "*cornaline* = *coralline*," is a mere curiosity. The word *cargnieule* is unknown to me. Will your correspondent favour me with one or two quotations where the term occurs? G. A. Schrumpf.

Tettenhall College, Staffordshire.

Sir Thomas Swinnerton (5th S. viii. 169), who married Maud Holland, sister of the Earl of Kent, and sister-in-law of Joan Plantagenet, the Fair Maid of Kent, who was the wife of Edward the Black Prince, certainly served in the wars of that period—if not in France, in Scotland, for I find he was taken prisoner by the Scotch, as the following extract shows: "Issue Roll, Michaelmas, 31 Edw. III., October 14.—To Sir Thomas de Swynnerton, Knight, lately taken in the wars in Scotland. In money paid to him of the king's gift for his ransom, 100*l*." E. M.

The Massys of Dunham Massy (5th S. viii. 188.)—Most of the particulars required will be found in Ormerod's *History of Cheshire*, vol. i. pp. 398-9, for the parent stock, and at p. 424 for the Sale branch of the family. The first mention of the family, I believe, is that to be found on p. 47 of the *Doomsday Book of Cheshire*, as translated by Mr. W. Beamont, where Hamon is recorded as holding Dunham of the Earl (Hugh, first Norman Earl of Chester). The reason the heads of this house did not appear in Parliament, although holding the lofty title of baron, was that they were not tenants-in-chief holding direct from the sovereign, as the law required that those barons before the Parliament of 1265 should be. Hugh Lupus and his immediate successors held almost regal sway over their barons, of whom Hamon Massy and his heirs formed part. They held their court in the city of Chester. Cann Hughes.

Chester.

Devon Provincialisms (5th S. viii. 166.)—*Shippen* is of Saxon origin (*Scypene*), meaning a cow-house, an ox-stall, described by Bailey as a North-country word, therefore not peculiar to Devonshire. The same authority gives "*Slocker*

or *slockster*, one that enticeth away another man's servants"; and also "*Want* [*þanð* of *þenðan*, Sax., to turn up, because it turns up the earth], a mole (N.C.)"; meaning, again, a North-country word. KINGSTON.

WHATELY ON DEFOE (5th S. viii. 185.)—Would not the want of the water required for growing rice have been a better criticism of the archbishop's? P. P.

WATT AND ALLIBONE (5th S. vi. 342; viii. 151, 178, 238.)—While deprecating the idea that I imagine I am one of the "learned correspondents" alluded to, and leaving to PROF. MAYOR that epithet, to which he is properly entitled, I can, nevertheless, give my notions on the question MR. WALFORD refers to. Watt and Allibone are no worse than Lowndes or any similar publications; in fact, I should rather be inclined to say they are better, and that, therefore, they have been picked out for criticism. One of the great points in Watt's work is the subject index, in which every other work I know of is deficient. Numerous works have what they call indexes or subject indexes, but they are all shams compared to Watt's.

MR. WALFORD asks for the kind of errors. It would require as much space as the works themselves occupy to enumerate the errors, and the kind is also legion. Put not your trust in man. Never rely upon the statements in any bibliotheca; look upon them as guilty until proved innocent. MR. WALFORD is no doubt acquainted with Prof. De Morgan's *Arithmetical Books*. The introduction gives the class of errors you have to be on the look out for. That is a work I think he can rely upon, as far as believing that the books described exist, and for the reasons stated by the learned professor; but it is impossible for compilers of large works to follow such a system—they must depend upon others for materials. I believe reliance can be placed on Smith's *Catalogue of Friends' Books* and the *Bibliotheca Cornubiensis* of Messrs. Boase and Courtney. But that the work is privately printed I might also name the *Index Librorum Prohibitorum*, lately referred to in your columns as distinguished by the most conscientious accuracy, the author never describing a book he has not read. A few other later executed bibliographical works of a special character may also be relied upon. What is wanted are special bibliographies. For example, MR. WALFORD has studied insurance and statistics; he is therefore probably in a position to make a valuable contribution to bibliography, if he will make a bibliographical list like Prof. De Morgan did with his arithmetic books, following his plan of including everything, but discarding the learned professor's eccentricities of enumeration. MacCulloch's *Literature of Political Economy* is robbed of half its value by his system of selection. The works he does not mention he says he has left out as worthless; but then one is always in doubt whether the particular book one has is worthless or was simply unknown to the great economist.

It would be invidious for me to point out the "kind of errors"; that is, however, rendered unnecessary, as the thing has already been done by a gentleman who was long a respected contributor to "N. & Q." If MR. WALFORD will refer to Bolton Corney's pamphlet, *On the New General Biographical Dictionary, a Specimen of Amateur Criticism in Letters addressed to Mr. Sylvanus Urban*, 1839, he will also find exactly the class of errors that are mostly prevalent and still have to be guarded against.

Since writing the above I have attended the Conference of Librarians, and after hearing MR. WALFORD's interesting papers, and identifying him as the author of that excellent and learned work, the *Insurance Cyclopædia*, I am confirmed in my original impression that in asking his questions he was simply poking fun at us, and that he knows as well as, if not better than, any of us what he asks for. OLPHAR HAMST.

38, Doughty Street, W.C.

THE LATE J. LIONEL WILLIAMS (5th S. viii. 260.)—In your paper announcing the death of a clever artist, Mr. Joseph L. Williams, there are remarks kindly put respecting the ability of father and son I entirely agree with, but I think you must be in error in stating that the sons of Samuel Williams assisted their father in engraving some of his work that appeared in Hone's *Every-Day Book* and *Table Book*. Permit me to state the first edition of the *Every-Day Book* was published in 1825, the *Table Book* in 1827. Now, if Mr. J. Lionel Williams was born in 1815, it would be hardly possible for one so young (ten years) to have assisted his father, wood-engraving being a difficult art to learn, and taking some years to master. Allow me also to remark no mention is made in your article of Mr. Williams's (senior) best work in those books, namely, the Months in the *Year Book*, which he engraved for my house; and, with respect to the early impressions in the *Every-Day Book*, &c., they were printed from plaster casts or moulds. It was left for me to print the whole of the cuts from the original blocks, and any one comparing the first edition with mine will at once be struck with the difference, mine being crisp and clear, while the others are thick and leady. WILLIAM TEGG.

Pancras Lane.

DR. PRICE, ALCHEMIST (5th S. viii. 228.)—In the parish church of Stoke-next-Guildford is a marble monument, with the following inscription:

"Near this place are deposited the remains of James Price, M.D., F.R.S., son of James and Margaret Higgenbotham, who departed this life ye 31st of July, 1783, aged 25 years. Heu! Qualis erat!"

This eccentric man inherited the fortune and assumed the name of his maternal uncle, James Price, citizen of London. He entered himself at Oriel College, Oxford, where he took a bachelor's degree in physic. In 1782 he published an account of some experiments in mercury, silver, and gold, made at Guildford in May of that year in presence of Lord King and many other gentlemen, to whom he appeals for the truth of his account without the slightest fear of contradiction. It appears that mercury was put into a crucible, placed on a fire, and after other ingredients had been put in a certain *red powder* furnished by him was added. The crucible in due time was cooled and broken, when a globule of yellow metal was found at the bottom, which proved to be pure gold. In other experiments a *white powder* produced silver, and in others the *red powder* transmuted the silver into gold. His experiments, and the respectability of the spectators of his manipulations, procured him the degree of M.D. at Oxford, and an introduction to the Royal Society, of which he was made a Fellow. This society required that the pretensions of their new associate should be thoroughly sifted; and he was commanded under pain of expulsion to repeat his experiments before a special committee. Dreading a detection of the imposture, he took a draught of laurel water (prussic acid), and ended his troubled life at the early age of twenty-five.

In the Reading Room of the Literary Institute in this town is a very fine portrait of Dr. Price in crayons by John Russell, R.A.; and in the Library of the same institution are the two editions of his *Experiments*, printed at the Clarendon Press in 1782 and the following year. D. M. Stevens.

Guildford.

Jewish Receipts: Priory of Holy Trinity, London (5th S. viii. 167.)—Mr. Davis may be glad to learn this is noticed in Dugdale's *Monasticon*, ed. 1830 (B. Mus., 2062, e), vol. vi. part i. p. 151, note e of Tanner's *Refer. to Rec. and MSS.*:—"Acquietantias factas Priori S. Trinitatis per quosdam Judæos Latinæ et Hebraice.—MS. in Bibl. Cotton. Claud., D. ii., 52, cartam re Hen. III." The preceding page gives the priors, viz. Peter, Richard, John Toting, Gilbert, Eustachius, William Aygnell. S. M. Drach.

Tasso and his Translators (5th S. viii. 161, 236.)—I am glad to be able to add one more to the list of translations of Tasso given by your correspondent Mr. Bouchier. Many years ago I had one lent me by a friend, which I read with pleasure at that time, and I think I may venture to say it possesses no inconsiderable merit. It is by the Rev. J. H. Hunt, M.A., late Fellow of Trinity College, Cambridge, and was published in London in 1818. It is dedicated to the then Bishop of Chester, Dr. Law; the preface is dated from Kirkby Lonsdale, Dec. 7, 1817. From that place he appears to have soon removed to Crofton, Yorkshire, of which place he was in sole charge, the rector being a non-resident. My friend during his residence there made his acquaintance, and describes him as a person of extensive learning, very handsome and gentlemanly. That friend being an excellent Italian scholar, and well read in the literature of that language, knew him intimately, and has told me many particulars of his character and private life.

I do not know where he went on leaving Crofton. Perhaps this brief notice may be the means of eliciting some further particulars respecting him. H. E. Wilkinson.

Anerley, S.E.

Sir Walter Scott's opinion of Hoole as a translator coincides with that expressed by Mr. Bouchier. In his diary, under date June 4, 1826, he writes thus (Lockhart's *Life*, vi. 317):—

"Lady Louisa Stuart used to tell me of Mr. Hoole, the translator of Tasso and Ariosto, and in that capacity a noble transmuter of gold into lead, that he was a clerk in the India House, with long ruffles and a snuff-coloured suit of clothes, who occasionally visited her father, John, Earl of Bute. She sometimes conversed with him, and was amused to find that he did exactly so many couplets day by day, neither more nor less; and habit had made it light to him, however heavy it might seem to the reader."

Hugh A. Kennedy.

Waterloo Lodge, Reading.

Witchcraft Trials (5th S. viii. 169, 202, 244, 255.)—I have a small volume—

"A | Short | Treatise | touching | Sheriffs Accompts. | Written by the Honourable Sir Mat- | thew Hale, Kt., sometime Lord Chief | Justice of His Majesty's Court of | King's-Bench. | To which is added, A Tryal of | Witches, at the Assizes held at Bury | St. Edmonds, for the County of Suf- | folk, on the 10th of March, 1664, be- | fore the said Sir Matthew Hale, Kt. | London: | Printed and are to be sold by Will | Shrowsbery, at the Bible in | Duke-Lane. 1683."

Is the book of any value? Would your correspondent Mr. Swiny like to refer to it?

G. H. Haydon.

Jacobite Squibs: "Here Sarum lyes, of late as wise," &c. (5th S. viii. 206, 276.)—The verses beginning thus will be found in *A Choice Collection of Poetry*, "by the Most Ingenious Men of the Age," &c., "most carefully collected by Joseph Yarrow, Comedian," York, 1738, vol. ii. p. 120, Brit. Mus., 11621, b. F. D. quotes them from a MS. O.

Curious Use of Words (5th S. vii. 468; viii. 15, 179.)—*Pash* is frequently heard in the West

Riding of Yorkshire both as a verb and a noun; but it has always a very different signification from either of those given by your correspondents R. R. and Mr. Blenkinsopp. It means in that county to throw down quickly or fall down suddenly. Thus, "It rains with a *pash*"; "He *pashed* that down in a tantrum," &c.

H. E. Wilkinson.

Anerley, S.E.

Sir Walter Scott and the Use of the Cope (5th S. viii. 126, 175, 191, 249.)—Why has Mr. Mackenzie Walcott omitted the name of John Britton, F.S.A., from the names of those who taught "reverence for our grand national architecture"? His *Cathedral Antiquities*, wrought out amidst the opposition and snubbings of deans and chapters, did more than anything to inspire a love for those grand monuments and to prevent the grime, dirt, disfigurement, and decay which were the result of the neglect of the then custodians.

Clarry.

"Roister Doister" (5th S. viii. 47, 214.)—*Titivile.*—In the *Myroure of oure Ladye*, edited by Rev. J. H. Blunt for E. E. T. S., extra series, xix., is the following passage:—

"An holy Abbot.....whyle he stode in the quyer at mattyns, he sawe a fende that had a longe and a greate poke hangynge about hys necke, and went aboute the quyer from one to an other, and wayted bysely after all letters, and syllables, and wordes, and faylynges, that eny made; and them he gathered dylygently and put e them in hys poke.....and sayd, I am a poure dyuel, and my name ys Tytyuyllus, & I do myne offyce that is commytted vnto me."—P. 54.

R. R. Lloyd.

St. Albans.

The Isle of Man (5th S. viii. 127, 251.)—To those who take an interest in the ancient history of the Isle of Man, I venture to recommend an essay entitled *Mann: its Names, and their Origins*, by J. M. Jeffcott, Esq., "the High Bailiff of Castletown, Isle of Mann" (London, Philip & Son, Fleet Street, 1873). A vast fund of curious and valuable matter is compressed within a few pages. How the island came to be designated "Mann" is clearly shown, as well as the derivation of the name of the tribe or race of the *Manapii* by whom it was occupied.

Wm. B. Mac Cabe.

For books on the Isle of Man reference should be made to the following:—

"Bibliotheca Monensis: a Bibliographical Account of Works relating to the Isle of Man. By William Harrison. Douglas, Isle of Man, 1861." 8vo. pp. viii-208. Being vol. viii. of the Manx Society's publications. A new edition of this work (1876, pp. xii-312) forms vol. xxiv. of the same series.

C. W. S.

Virginia (5th S. viii. 27, 76, 152.)—The celebrated divine, William Crashaw, preacher of the Temple, and father of the poet, in a sermon preached before Lord Delaware, in February, 1615, in view of his expected departure for America, discloses the origin of the name Virginia in these words:—

"And thou, Virginia! whom, though mine eyes see not, my heart shall love, how hath God honoured thee! Thou hast thy name from the worthiest queen that ever the world had."

Dellies.

Minneapolis, Minnesota, U.S.A.

"Toot Hills" (5th S. vii. 461; viii. 56, 138.)—At Carnarvon there is a hill called Toot Hill.

W. F. Marsh Jackson.

Book-plates (5th S. viii. 200.)—That these should not have been in use with us earlier than the last century appears at first sight easily refutable, but on seeking proof to the contrary it is not, I find, so readily forthcoming. I have a fine example of an armorial plate which I think rather earlier. Upon a beautiful umber-tinted ground of a lattice pattern, a square in the centre, artistically formed by an arrangement of books, contains a scroll displaying a handsomely ornamented coat of arms, inscribed "Thomas Smith, of D^a Commons, Gent." This is preserved in a copy of *Patrick's Psalms*, 1679, and although the plate is, as usual, undated, it may probably belong to that period. I may here note another book-plate which has fallen into my hands; it is that very remarkable one of Sir Francis Fust, in two distinct parts, the first or larger one recording the marriages in both lines of Sir F. Fust, of Hill Court, said by a writer in "N. & Q." (4th S. v. 65) to be, as far as he knows, "unique in England." This, with the smaller one, I found in a tattered copy of an old novel, entitled *Cleveland*; and as the Fusts owed their baronetcy to Charles II., I thought they could not find a fitter resting-place than in my copy of *The Muse's Welcome*, so complimentary to his grandfather, James I.

J. O.

A Folk-Lore Society (5th S. v. 124, 294, 457; vi. 12, 37, 90, 137, 198; vii. 77, 375, 497.)—I am glad to be able to add another name to the list of newspapers publishing folk-lore columns. In August the *Ardrossan and Saltcoats Herald* opened such a column, with the view more especially, I understand, of receiving communications on folk-lore and other matters relating to Ayrshire.

William George Black.

Glasgow.

"Stag" (5th S. viii. 226) in the dialect of Northern Lindsey means a cock of any breed, not specially a game-cock.

Mabel Peacock.

Lucifer Matches (5th S. vii. 469; viii. 93.)—As these useful little articles have already been noticed several times in "N. & Q.," I might

mention a kind of them long since forgotten, which I recollect seeing for sale some time about the year 1848. These matches were flat slips of wood, the length of an ordinary match, and tipped with a bluish stuff, but the mode of lighting was what was peculiar. They were lighted by the same kind of action as that by which a pen is wiped in an ordinary pen-wiper. Each box was furnished with two or three little folding leaves of stout sand-paper. One of these was taken out, folded double, and held in the left hand, while the match was held in the right-hand fingers, and was pulled quickly through between the surfaces of the sand-paper. It was not a very successful plan, as the matches sometimes failed to light. W. H. P.

"Lead, kindly Light": The Contributors to the "Lyra Apostolica" (5th S. viii. 220, 238, 258.)—In a list of contributors to the *Lyra Apostolica* given by General Rigaud, from a memorandum in his brother's copy of the book, the writer signing himself ε is identified with S. Wilberforce, the bishop. Some years ago I made a similar list in my copy, which coincides with General Rigaud's with this exception, that ε is R. J. Wilberforce, the elder brother of the bishop, and author of several well-known works, who was once Archdeacon of the East Riding, and quitted the communion of the English Church for that of Rome not long after the Gorham Judgment. At this distance of time I am unable to remember the authority for my statement, but I think it must have been Newman's *Apologia*, to which I have no opportunity of referring at present. I should much like to know which is right, General Rigaud's list or mine, and which of these two brothers, both so eminently, though so variously, gifted, is entitled to a place among the contributors to the *Lyra Apostolica*. A resident at Oxford can ascertain this better than a country parson. G. D. W. O.

[G. P. writes that it was the archdeacon, Robert Wilberforce, who was the contributor.]

A Popular Idea (5th S. viii. 208.)—According to the *Constitutions of the Borough and Town of Weymouth and Melcombe Regis*, a defendant in the local court was entitled to make four "defaults" of appearance to answer the charge against him. Probably some fee was enacted to compensate the clerk for the trouble of making the entry. A similar custom prevailed anciently in many other places, I have no doubt.

Thos. B. Groves.

Heraldic (5th S. viii. 209.)—The crest was worn supported by a chapeau or wreath, or sometimes it rose above a coronet. It also became a usage in the fifteenth century to have the crest rise from out of a coronet, which was simply a decoration to the helm, and supplied the place of the more prevalent wreath. This crest-coronet is still retained in modern heraldry. It is commonly blazoned as "a ducal coronet," but has no reference, however, to ducal or to any other rank, and it might with greater propriety be distinguished as a "crest-coronet" (*vid. Heraldry, Historical and Popular*, by Charles Boutell, Bentley, 1864, pp. 294–5). Edmondson states that the crest was of old no part of "the arms." It was introduced by Edward III. at the time of the institution of the Order of the Garter, at which period mottoes also became more common. Any one might change his crest or motto at pleasure.

Gibbes Rigaud.

Magdalen College, Oxford.

"Witword": "Caupland" (5th S. viii. 227.)—The Rev. Joseph Bosworth, in his *A.-S. Dictionary*, describes *Witword*, *i.e. Wita-word*, as having two meanings: 1st. A wise man's word, a lawyer's opinion or advice; 2nd. The wager of law.

Caupland.—I have not met with this word in any authority, but am of opinion that it will be derived from *caupes*, or *calpes*, and *land*. *Caupes* is described as a gift that a man makes in his own lifetime to his patrons, especially to the head of the clan or tribe for his maintenance and protection. John Parkin.

Miscellaneous.

NOTES ON BOOKS, &c.

Errors of Speech and of Spelling. By the Rev. E. Cobham Brewer. 2 vols. (Tegg & Co.)

Here is a very arduous labour most happily accomplished. Dr. Brewer supplies the correct spelling and pronunciation of all words which in either way present some difficulty. Beyond this supply there are many useful features in the work which distinguish it from every other dictionary. A single sample will show this:—

"*Cathedral* (*ka-thee'-drăl*), a church containing a bishop's seat. This word shows the perversity of the English language. We outrage quantity to throw the accent back from the penultimate, and say *cas'tĭgate*, for *castīgate*; *blasphĕmy*, for *blasphēmy*; *balcŏny*, for *balcōny*; *metamorphŏsis*, for *metamorphōsis*; *apotheŏsis*, for *apotheōsis*; and hundreds more. But here, where accent and quantity favour our favourite system, we actually change short *e* (ε) into long *e* (η), and say *cathēdral* instead of *cath-ē-dral*, or, at any rate, *cath-ed-ral*."

We have found this book stand every test except one. As the present edition will, we hope, be speedily exhausted, we would suggest to Dr. Brewer the neglected interests of the word *inevitably*. In some of the best writing of the day this word is supplanted by *infallibly*. Let us further suggest that these two volumes deserve to take place permanently among prize-books. They will be found more amusing and more instructive than the gorgeously bound unsaleable books, the presentation of which excites a pang in the breasts of spectators who know their worthlessness.

Public Libraries.

The Conference of Librarians is an event in the history of libraries that one would not willingly allow to pass

without a mention. Perhaps it would be more correct to say the "Librarians' Conference," as several gentlemen not in the profession attended on account of the interest they take in the movement. Circumstances and place could scarcely have been more fortunate for an event which is to give an impetus to libraries and librarians such as they have never yet experienced. At least I confidently believe this will be the result to England of this important meeting of the librarians of so many nations.

For any movement to be successful in these days something more is necessary than good intent. Some of the powers that be must take notice of it, and, thanks to the Lord Mayor (Sir Thomas White) and the *Times*, two of those powers did take notice of a movement which, however valuable in itself, might have passed with little notice but for them. When we find papers which pretend to be devoted to literature dismissing such a volume as the American report with a few lines, we are made to feel grateful for such notices of the Conference as those lately contained in the *Times*. These are the circumstances I allude to. As to the place, it would have been difficult to find another institution in London more fitted for such a Conference, and willing to allow its use not only free of expense, but actually at its own expense. All honour, therefore, to the managers of the London Institution for their enlightened liberality. The heart of the City also seems to me to have been a peculiarly appropriate as well as convenient place; and as all the "matter" is of no use without the "mind," the London Institution is also to be congratulated on having a librarian energetic and talented enough to get up, organize, and successfully carry out an undertaking which probably proved arduous far beyond anything he had imagined. If I may be allowed to introduce personal matters, I would say that formerly I had little opinion of the library, in fact, felt "foul scorn" for it; for one day I asked for a certain book, wishing to show it to a visitor, making certain that it would be forthcoming, but to my astonishment they had it not. When I say that that book was the *Handbook of Fictitious Names* my feelings will be understood. As might have been surmised from their report, it soon became evident that the American delegates had gone more deeply into the subjects they had come to discuss than many of their English brethren. Indeed, they must have been surprised from time to time to hear speakers get up and enunciate the most elementary principles, or ask questions which had been fully answered twenty or thirty years ago in the reports on the British Museum Library. The mention of these reports reminds me of the great pleasure it was to hear the manner in which the name was cited of that prince of librarians, to whom England—nay, the world—owes so much—Sir Antonio Panizzi.

It seems to me that it is as much from the actual meeting itself and the publicity that it has given to the matter that good will result, as from the discussion and interchange of ideas.

It was most gratifying to find the feeling amongst librarians universal that it was their business to cultivate readers, and do all in their power to attract them, quite as much as it was to take care of the library. In fact, it was impressive to find the kind of spirit a man is imbued with who is working for himself, in his own business and for his own profit, actuating men whom I may, I think, at their present salaries, look upon as working rather for others than themselves. If, as was stated, a library is looked upon as almost equivalent to a university, the importance of attracting readers is evident. The beggarly condition of London with regard to public free libraries must have been a matter of wonder to our visitors.

The papers read at the Conference were numerous and of such great interest that a cursory notice of them or their authors would be an injustice. One week was hard work enough, but if the Conference had lasted several weeks it would never have been at a loss for matter; as it was, time was found too short to allow of unlimited discussions. Probably by the next meeting, now that attention has been directed to them, all members will have carefully studied not only the reports on the British Museum, but the American report, and this alone I venture to think will very considerably shorten discussion.

I have just jotted down these notes as the humble opinion of an outsider, in the hope that they will be interesting to other outsiders. To get a notion of the enthusiasm of librarians for their profession it was necessary to attend the Conference personally.

OLPHAR HAMST.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

T. O.—Louis Dutens was a Protestant, born at Tours in 1730. Early in life he became connected with noble English families. He held the living of Elsdon, Northumberland, to which he was appointed by his patron, the Duke of Northumberland. Its value is nearly 600*l.* a year; population over 1,400. Dutens died in 1812. See memoir of him in *Gent. Mag.* for that year. A list of his works is in the last edition of the *Encyc. Britan.* He began his public literary career with a tragedy, *Le Retour d'Ulysse*, in 1748, and ended it in 1806 with his popular *Mémoires d'un Voyageur qui se repose.* By far the best account of the author with which we are acquainted is to be found in a capital analysis of the *Memoires* in the *Monthly Review*, vol. xlix. (1806). Dutens appears to have for some time assumed the name of Duconchel.

C. R.—In Dr. R. G. Latham's edition of Johnson, *Ribband* is thus explained by an extract from Falconer's *Nautical Dict.*: "*Ribbands* are long, narrow, flexible pieces of timber nailed upon the outside of the ribs near the foremost to the aftmost square timbers, so as to encompass the ship lengthways." Dr. Latham defines *Ribbons*: "*s.* (Fr. *Ruban*). Fillet of silk; narrow web of silk which is worn for ornament."

CIVIS.—The work, *An Inquiry into the Colonial Policy of the European Powers*, bore the author's name: "by Henry Brougham, Jun., Esq., F.R.S."

J. ROGERS.—The delusion about the so-called Mother Shipton has been repeatedly exposed in "N. & Q."

W. F.—Hampshire is styled, in some official documents, as the county of Southampton.

J. R.—The back numbers have been forwarded.

R. B. S.—We do not remember to have seen it.

CLARRY.—Next week.

J. C. VINCENT.—At the earliest opportunity.

ERRATUM: "GREAT WATERFALLS" (5th S. vii. 499.)—For "Yarsassa," read "Garsappa." J. R.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

3, '77.

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